Rogantara Dīpanī

The Manual for Warding off Pestilence

By

Ledi Sayadaw Aggamahāpaṇḍita, D. Litt.

Translated By

U Tin U (Myaung)

Introduction

This manual is unique. It was written by the late Ledi Sayadaw out of compassion for the people at a time when plague and cholera were rife in various parts of Upper Burma and lower Burma causing numerous deaths. It contains many protective stanzas, mantras, and medicinal recipes that can successfully combat such dreadful epidemics. By faithfully following the instructions contained herein, the general public will be able to provide good protection against such disasters as epidemics, plagues, & co.

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Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Veneration to the Exalted One, the Homage Worthy,
The Perfectly Self Enlightened.

Signs of Impending Epidemics

(A detailed account of the personal experiences and observations by the Ledi Sayadaw of Monywa and the Yadanabonmyint Sayadaw of Moulmein gathered during their lifetimes.)

He who distributes this book is one who is a saviour of his town, region, country and all forms of life. He is therefore one who gives life to others. The reader is well advised not to trifle with this book. It deals with a life and death matter. It deserves all seriousness on the part of the reader.

Some Signs That Portend An Epidemic At a Given Locality

1. Extraordinarily turbulent occurrence of dogs howling (by night).
2. Extraordinarily turbulent occurrence of crows crying by day.

3. Startling of crows at their roost by night.
4. Harsh cries of the owl by night.
5. People in riverine places having dreams that naval units landed at their town or village.
6. People in places away from rivers having dreams that troops arrived at their town or village.
7. In some towns or villages people may see with their own eyes at dusk the arrival of troops.
8. People have dreams that red ogres (Thuyai), black ogres (Biloo), white ogres (Thebet) huge hogs, huge dogs, ogres with long body hairs (water thebet and land thebet) entered their town or village.
9. People have dreams of those weird figures entering some house or the dreamer's house.
10. Actual sighting of those ghosts roaming the streets or within the compound or at the back of the house by night.
11. Actual sighting of those ghosts in the out skirts of the town or village at dusk.
12. People have dreams of those ghosts emerging from the river or lake nearby and entering the town or village, or houses.
13. Actual sighting by boat people at the riverside the emergence of those ghosts from the water and entering the town or village.
14. Sighting by the men in anchored boats at the riverside the emergence of those beasts ascending their boats or other boats.
15. Sighting dark female ghosts inside the compound.
16. Sighting them in and around vacant houses or large buildings, houses and monasteries that are almost vacant.
17. People have dreams that elephants, tigers, oxen or buffaloes entered their town or village.
18. People have dreams that fire broke out in their town or village or that dacoits (bands of robbers) raided the town or village, or that there were public entertainments like the marionette show or the dramatic performance (zat-pwe).
19. Actual entry of a tiger or a leopard or a hare or a deer or other wild animal into the town or village by day.
20. In the case of Nyaungdon (Yandoon) columns of smoke were seen rising up from houses.
21. In the case of Hanzada and some places there were obnoxious smells pervading the town by night.
22. Significant numbers of crows and vultures hovering the place.
23. Ominous red or yellow clouds hanging above the place.
24. Presence of extra-ordinary swarms of house-flies and black flies that feed on fetid matter.
25. Widespread occurrence of house-lizards, houseflies and mice dropping-off and falling dead inside houses.
26. Portentous signs about-an-impending epidemic among-cattle are observed by their uneasiness and startling by night, and startling when approaching bushes by day.
27. Portentous signs about an impending epidemic among horses, goats or lambs are similar to those above.

The above signs have traditionally been recognized as portents of epidemics and are also common portents that presage epidemics of plague in many towns and villages. When they are obviously experienced by the residents of a town or a village they should know that ogres have arrived and that an epidemic is soon to break out. If they are experienced by particular residents of a ward or a house or a monastery., they should take particular notice.

(End of an account of portents presaging an epidemic).

On Ogres and Demons (biloos, thabets)

There are ghosts (Ticchays) and spirits (Mhinsas) who belong to the inferior class of ghosts that cannot do much harm to human beings apart from frightening them or causing headache literally to man or making children cry vehemently. They are smaller in size and are not carnivorous. They live on the remnants and tit-bits thrown away by humans. Demons and ogres on the other hand can cause havoc among mankind. They are classed as follows:

(1). Land demons, (2). Underground demons and, (3). Water demons.

Land demons live in big trees or bamboo thickets either within or without human settlements; or in old caves or ruined pagodas or monasteries or rest-houses; or in the wilderness or, most frequently at the cemetery. Underground demons live in separate settlements of their own in underground caverns. They are also called 'kyats' in Burmese. Water demons live in the rivers, lakes, tanks, ponds or in small islands in the sea. Sailors are subject to attack by the last-mentioned group.

There are also demons who roam about in the sky where they live in settlements in space. They are called āṭānāṭa in Pāḷi.

1. Among those demons those with lesser powers can cause cholera.
2. Those with greater powers can cause both cholera and plague.

Water demons come from the sea to feed on flesh, blood and fat of human beings and cattle; they infest riverine areas. Nowadays they seem to roam along the railways, too. When they arrive at a place local demons residing in or outside towns and villages also would join forces with them. They fight shy of places where recital of scriptures is usually heard such as by lay persons' recital groups in the evenings or by the members of the monastic Order at dawn. They readily enter towns or villages where recital of scriptures such as the protective stanzas (Parittas), the attributes of the Triple Gam, and the Suffusion of Loving-Kindness is usually silent either in the evenings or at dawn and where lay persons or members of the Saŋgha indulge in sleep, rising only after the sun has risen. When those hosts of demons reach such neglectful places they would stay during the day at the cemetery or in out-of-the-way old buildings and ruins and trees or bushes. Water demons stay in the water and at nightfall they enter the villages whose populations are small. The dogs, on seeing them, raise weird howls. In the daytime they enter the towns and villages by slinging to those people and cattle who enter the place. They dare not cling to people who have weapons or fire or thorny branches in their hand. That is why it is advised that everyone including women and children carry clasping-type pen-knives with blades open. The demons, once they are inside the town or village, look for buildings where no light is seen and the inmates are asleep. This they do by giving their bodily contact outside the victim's bodies or by entering their bodies. They then suck the blood of those victims. If the victim is not asleep they startle him and in that startled moment they are able to capture him. They would extract the entrails of sleeping children or sick persons through the mouth.

(This danger can be protected against by means of magical inscriptions being worn around the neck or by strands of thread that have been consecrated with protective stanzas (parittas) or mantras worn around the neck.)

When the demons cannot enter the house due to secure doors, they remain under the house or inside an outhouse or latrine or in some tree and employ various means of attack such as emitting gaseous fume or horrendous odours or make themselves visible or cause dreams to the sleeping inmates of the house.

(Protective measures are: sprinkling of water or sand consecrated with protective stanzas (parittas) or with mantras about the compound of the house).

(By writing the Twenty-four Causal Relations beginning with "Hetu paccayo" on the tree trunks girdling them, or by posting cards with magical formulae on them will render those trees repellent to demons.)

Gaseous Fumes, How Emitted

Demons have powers to emit gaseous fumes which cause illness in any living being that comes into contact with them. Human beings as well as animals living in and around the house such as lizards, houseflies, gnats and mice suffer from serious disease caused by them. People sometimes come across what has traditionally been called the demon's fumes while going near the sea-shore or near lakes and tanks or in the mountains or forests. If you see gaseous fumes rising from trees or thickets or from the earth, give a wide berth to them. Many people have told us that they had been warned to keep away from such fumes for fear of dangerous effects by them. We have been told by certain people in Mandalay during a plague epidemic there that they were in receipt of a letter from European friends that they ought to get a special kind of glasses available in Rangoon, for fifteen kyats, the wearing of which would enable them to see fumes ahead of them while walking. They were warned to keep away from the fumes because contact with them causes plague. Doctors also are wary of such fumes.

(Fumes rising from the earth are emitted by underground demons and mythical serpents or (Nagas). Wearing shoes or boots can protect one from those fumes.)

Those who have contacted those fumes become victims of underground demons and Nagas who enter the victim's body through the feet and play havoc inside the chest, feasting on his blood and fat from the heart and lungs.

(The protective measures are wearing amulets at the ankles or tattooing magical medicines around the ankles or wearing strands consecrated with mantras.)

Plague, Its Ancient Name According to the Scriptures

Plague is referred to in the Buddhist literature as Ahivāta disease, and means a disease caused by the fumes of Nagas of the earth.

The Burmese term for epidemic, kalayoga, comes from Pali, kāḷa, black, and roga, disease, i.e., the disease caused by black demons. 'Kala' in Burmese usage refers to present times, and so Kalayoga as interpreted to denote a modern-day disease is not quite correct.

There are two kinds of demons, the fire demon and the fume-emitting demon. The former can be found in Upper Burma. Both can be found along the seashore. There are also gaseous fumes rising from the earth due to interaction between the forces of earth and water. Contact with them is not difficult to cure. There are also apparently cases where demons throw in poisonous medicines into human mouths to cause illness. Some people who in human existence were adepts

in magical medicines or other occult sciences may be reborn as demons and in that existence the sciences known to them in the previous (human) existence remain in their knowledge.

Medicine for Plague

A home-made medicine for plague can be concocted from arsenic, 1 tical, and tin, 3 ticals, to be ground into fine powder and administered into the nostrils of the unconscious patient in tiny quantities, about the seed of mushroom. This will bring him to his senses. If ulcers appear on his body, massage them well with thoroughly boiled tea in tolerably warm state. Let someone recite forcefully and repeatedly the Thirteen Powerful Forces (Set-kyee) near the patient's head.

(Those three methods of treatment are according to the prescription learnt in a dream by a certain person).

The snuff mentioned above was said to be prescribed by a demon in the dream. A stranger told the dreamer that the snuff could save a patient from plague; the dreamer inquired the stranger who the good friend might be. "I am an underground demon", was his reply and he vanished into the earth. From personal accounts of some of the victims who survived, the above medicines had saved not less than twenty plague patients. A credulous person is liable to loss as well as to gain in knowledge, and stands a chance of benefiting from what he accepted. A non-believer may not have to lose anything but he gains no knowledge, and has nothing to benefit from what he is told. Such unbelieving people (who scoff at strange stories as in this case) are ill-equipped in an emergency like an epidemic and feel helpless. So remember that credulity has its own merits.

When a victim has contacted the disease from the fumes emitted by demons underneath his house he gets very high fever. Germs and fumes escape his body which infects the other members of his family. The demon or demons that took shelter in that house would not leave it until all its inmates have fallen victims. Only by abandoning the sick person and slipping away from the back of the house could the other members of the household could escape, it is said in the Commentary to the Dhammapada. Persons who attend on the sick man should carry a knife in hand besides being properly protected (by those occult means indicated above). He might be confronted by the sick man making ugly faces at him and threatening sounds in which case the person nursing him must remain unafraid. Otherwise he is liable to become the next victim. When there is a sick man down with plague, members of the household should not allow themselves to fall asleep in the house because the demons will attack those in sleep. They must sleep at another place. Those who attend on the sick man must remember and say, "Buddhaŋ saranaŋ gacchāmi", "I go to the Buddha as my refuge" all the while, besides wearing strands of sacrosact thread mentioned above. If the patient tried to frighten them they must show him the knife.

As the fever rises the blood and fat in the body boil with heat, rendering it to be sucked easily, and the demons, sucking it through the veins, feast on it. The blood inside the heart and lungs are thus drained off till the patient dies. The blood is sucked to death through the back of the neck also. The demons have a preference for youthful blood and fat - that of persons between nine to twenty or twenty-five years of age. Girls are more susceptible to be victimized. Therefore in time of plague epidemic all youthful population should be sent away. If they cannot go away they should have sufficient occult protection as mentioned earlier. Eating of meat and fish must

be abstained from.

Some of the demons, once inside the town or village, hide in various nooks and corners from where they frighten the passers by and take possession of them. Underground demons lurk in ditches or refuse heaps or swamps or at out-of-the-way stretches of land from where they emit their fumes or take possession of their victims by frightening them. Movement of people up (inside) and down (outside) the house must be restrained. Some of the victims do not get the fever but the demon, taking possession of them, sucks up the blood and fat during sleep and the victim either dies at once, half asleep, due to loss of blood, or is left with diseased heart and lungs -- sources of blood for the demon -- to die later. If the physician is skillful these victims may recover. Modern doctors prove to be highly skillful in curing these diseases of the heart and lungs.

Water demons infest the rivers and tanks and ponds. In time of plague, entering into the water should be kept to a minimum. No bathing in them should be made. As protective measure, sand sanctified by parittas and mantras, which should be sprinkled in the waters. Some demons do not reach the heart and lungs but enter the lower part of the body from where they suck the blood. The victim suffer from weak knees, and becomes unable to stand up. Some develop swellings at the joints, and suffer from aching joints. They meet their death slowly.

(We have known a case of this disablement cured by taking bath from a pot-full of sacrosanct water which was sanctified with thirty-seven recitals of the Unnalom gatha, which begins with the words: Oum he he tisastra tisastra --- (etc.))

A certain person learnt in his dream a cure for this disease. It runs as follow:

Cook glutinous (sticky) rice, mix it with fresh cow dung in equal measure; add a little jaggery. Apply the concoction thickly at the joints that swell or ache. Cover up the medicated joints with taro *
leaf. Wrap up with a piece of cloth over it. Apply the medicine twice daily. Once in the morning and in the evening.

(This medicine has been testified to by a patient living now.)

Some victims have their blood and fat sucked up from outside the body at the nodal points of the veins where they develop ulcers. A formula called Sattakkattu medicine is shown in a later chapter of this book. This medicine mixed in kerosene is to be smeared on the ulcers. If the ulcer has a hard core, apply the same medicine on it. Massaging it with strong tea (mentioned earlier) is also recommended.

Those wishing to verify the presence of the demons may watch stealthily at dead of night in places where an epidemic is rife. There, at places indicated by perturbed howling of dogs or at cross roads and alleys or underneath houses or at the back of houses, they will see red demons or black demons or white demons or dark females about four or six cubits tall, or she-demons of ordinary Burmese woman's appearance in Burmese dress, with hair hanging loose; or hog-like demons or dog-like demons of huge sizes, scurrying about. They are visible clearly by moonlight, but only dimly in dark nights. On sighting them the people should drive them out by throwing stones at them while at every gate along the street they are being chased bonfires should be lit. Among victims of plague or cholera there are many who, on the verge of death, can describe in detail what sort of demons they saw. And there are many patients who went into a coma and on regaining consciousness, relate the sights of those horrendous demons. On this subject of demons being the cause of epidemics of plague and cholera, people are apt to scoff at the idea. But the more people feel sceptic, the greater chance they are allowing the devils to play havoc at will.

It is like the case of recognizing a bed hat in the village. If the villagers do not accept the word of some vigilant person in pinpointing, who is responsible for the disappearance every now and then of their property, they will be inadvertently encouraging the thief to ply his trade. If they heed the word of one who knows, they will be more watchful and the more people are vigilant, the less chance will there be for the thief. Similarly, when people do not believe in

* taro: a Tropical plant of arum family (Bot-the caladium).

demons, or having some personal knowledge about their presence, try to hush up the matter, they are inadvertently helping the devil.. On the other hand, if more and more people understand the work of demons, know how to deal with them, and become more alert against them, the demons will fight shy of such an unfavourable place.

* taro: a Tropical plant of arum family (Bot-the caladium).

(Here ends a description about Demons and Ogres.)

Preventive Measures

Although demons and ogres can make themselves invisible, they cannot protect themselves from human attack, such as by staffs, swords, spears, arrows, stones or pellets, not to speak of firearms or field guns, etc.. They are also vulnerable to powerful Mantras and occult devices and medicines. Nor can they withstand the efficacy of Parittas and other Pali texts such as the attributes of the Buddha, recited properly and forcefully and with specific purpose. They have great fear for strong chemicals such as mercury, ferrous elements, arsenic, yellow orpiment, potassium nitrate (saltpeter), sulphur, vitriol, cinnabar, etc., and their powerful effects. They are very afraid of coming into contact with fire in all forms -- live charcoal or burning pieces of wood or flames or fire-crackers. Therefore in times of fear of an epidemic, it is advisable to burn sulphur or yellow opriment or other matter giving out fumes, and to make fire at the gates from sunset into the nights. Menfolk should stay awake whole nights, holding swords, and stand sentry in the compound. Frequent throwing of stones or pellets from catapults at the posts and suitable targets within the compound will frighten away any would-be intruders, be they human or otherwise.

The demons are also afraid to come into contact with thorny branches. That is why it is advisable for the people to place thorny branches at all openings and gaps in the walling and flooring. When the people of the plague infested area go out of the house they should hold thorny branches in the hand which they should brandish about them to frighten away demons. The demons are also avarse too strong smelling substances such as camphor, asafoetida, kerosene or coal-tar (bitumin). That is why public health officials sprinkle disinfectants and paint kerosene inside and outside the houses. The demons get frightened by loud, harsh noises such as that of great gongs, brass bands, and all sorts of loud percussion sounds. They also cannot stand report of fire-arms, fire crackers and artillery fire, although they can, to a certain extent, get accustomed to them after frequent exposure to those sounds. This applies on the harsh smells and sanctified devices and mantras also. (All the same), if the efficacy of the counter-attack on the demons, whether by various weapons or medicines or chemical is sufficiently strong to hurt them they get hurt, and if sufficiently strong to cause death they die.

(If the demon who has possessed his victim is properly offered with a sacrificial feast and still fails to get out of the patient, a stout cord should be sanctified with 37 recitals of the scriptural stanza beginning with Naññatra-bojjha **,
which should be tied tightly round the patient's neck. Then the demon must be made to understand that if he did not release his hold on the patient, and should the latter die, he will also have to die because the corpse will be burnt with the sanctified cord unbroken. Only if he promises to release the patient, should the cord be taken off the patient's neck.)

In this world the devil populations (demons, ogres, spirits, etc.,) are by for greater than human population. Persons who fall in battles, who are murdered or who die of epidemics usually fall to the realm of demons and various devillish beings. Many diseases are caused by

** Naññatra bojjha : See this stanza at p.57 below.

demons. Ways and means of countering their attacks and curing the diseases caused by them are also known to man since generations ago. However, in cases of plague or cholera, offering of food to them with certain ritual is a must before other staps are taken. Only after this preliminary step has been taken, will the cure have the desired effect.

In this connection the time-honoured tradition of Burmese families should be mentioned to help the reader understand the need for sacrificial offering of food to the devil. In olden times, when a child was born the mother would propitiate the "nats" that guard the town or village, that guard the house or the compound and the "nats" that dwell in the trees as well as the anscestral guardian "nats". The father would get (from elders or elder Bhikkhus or prepare it himself) strands of sanctified cords and wear them around the child's neck or wrists and ankles; and make the child pay occasional homage to his elderly kinsmen. Both parents would, during infancy of their child, abstain from certain foods (such as meat or pork), and keep the mother and child away from various fumes (from the kitchen or other sources), as well as refrain from certain improper behaviour and acts. As the result of those healthy practices, infant mortality was low in olden times. Pestilence was hardly known.

But look at the modern-day families. Parents no longer possess that traditional wisdom. They lack te foresight and care to protect their children and to teach them good manners. They leave it all to fate which is the kind of attitude that needs no culture. They are not prepared for any emergency, but remain passive, and expose themselves and their offspring to danger. By neglecting the recital of protective scriptural stanzas (Parittas) and the traditional custom of diffusing universal good will or loving-kindness (Mettā), they open up the avenues of danger. They pay tribute to the devil by poor conduct such as indulging in meat-eating, debauchery and drunkeness.

With reference to propitiating "nats" and guardian spirits of the village, the house, the earth, trees and the ancestral guardian "nats", the Buddha has declared on many occasions that regular offerings to them is a good deed conducive to longevity. Instead, some people are disrespectful to those Devas and "nats" in a spirit of defiance. When they fall sick the Devas and "nats" take their opportunity to punish them with death. They also cause their offspring to die in infancy every time they are born.

Today, there are widespread epidemics occurring with untold rapacity.

Prevention of epidemies is a life-and-death matter that claims priority over any other human interest such as wealth or education. It behoves well that the people seek good guidance to obtain protective devices (mentioned above). If no security measures are at hand and an epidemic strikes their locality, they should migrate to safer regions. Failing that they should stay at their town or village during the day time and sleep in the forest.

People in the face of an epidemic should not behave like the wild deer who are depressed when danger befalls their herd, and then forget about it when it is over. They never bestir themselves how to safeguard the survivors against similar danger. Most people in these days are no better than those deer. They are stricken with grief when an epidemic breaks put but after the troubles are over they remain forgetful. They do not think out plans for future precaution. This is most reprehensible. It would be sheer folly to share the stupidity of those irresponsible folks.

Even if ways and means of protecting against epidemics are known, the application needs to be correct. Effectiveness of these measures depends on skilful application. For instance, in combat, the effectiveness of the weapon mainly rests with its user. Parittas, the attributes, of the Buddha, scriptural texts, and Mantaras, medicines and various occult devices are weapons

** Naññatra bojjha : See this stanza at p.57 below.

against epidemics. Persons who use them need proper understanding of the efficacy of those weapons and skill to apply them to gain the maximum effectiveness from their use. The ineffectual results in resorting to those protectiv;e measures do not rest with the measures in themselves, but with the poor application. The users of those devices must have been either half-hearted or desultory. Even though a certain medicine is efficacious, if its application by the physician is unskilful it can bring no cure. Where the ailment is serious and requires one tical of medicine, the physician administers only one-eigth tical only, there can be no effect. In such a case the medicine is not to blame. Our protective devices should be understood on the same analogy.

The Example of Sri Lanka

The Sri Lankans follow their traditions still to this day in resorting to Parittas for protection. Whenever an epidemic breaks out the townsfolk or villagers by consensus arrange for the Paritta-recitals. They erect a pandal at a suitable spot and invite the members of the Saingha for reciting the Parittas. The Samgha recite the Parittas referring to books for seven days and seven nights by turns as in the case of reciting the Kammavācā. On the last day they recite the Āṭānāṭiya paritta. The whole populace of the town or village do not go about their daily work. The whole town or village prepare for the defences against demons in each house, by each ward and for the whole area. They make fencings secure and sprinkle sanctified water, sand, strands of thread and flowers made sacrosanct by the recital of Parittas by the Saŋgha, in which proceedings they participate actively by devoutly listening to the Parittas and by making offerings of food to the Saŋgha. Apart from the unison between lay folks and the Saŋgha traditional medical men also prepare special arrangements, occult or otherwise, in various manners. All such concerted action with faith and diligence has always proved successful. It should not be forgotten that Sri Lanka was originally the island of demons. It was due to the general morality of the people who observe the five precepts well, to their abstaience of meal, mostly, and to their methodical application of the Parittas, that they remain untroubled by epidemics even in these dangerous times. The seven-day-and-seven-night-long recital of Parittas is explained in the Dighāyu vatthu in the Commentary to the Dhammapada.

The Example of the Venerable Ānanda in Vesalī

When the city of Vesalī was visited by a great famine followed by a terrible epidemic, the Venerable Ānanda led the recital of the (Ratana Sutta) Paritta, surrounded by a big body of robust youth's who repeated the scriptural words uttered by the Venerable Ananda: This preceeding took one whole night, from dusk till dawn of the following day, and covered all the city streets. This is the meaning that is inferred from the passage in the Commentary, "Lacchavī kumarehi parivuto" -- "thickly surrounded by Lacchavī youths."

(Here ends the section dealing with measures to prevent epidemics.)

** Naññatra bojjha : See this stanza at p.57 below.

The Authority of the Governmen

An epidemic may also be quelled by governmental action. What would the officials coucerued do if they got wind that dacoits are planning to attack their locality or that a dacoity is already taking place? By talking similar meousures as in such an emergency, the approaching demons can certainly be foiled, at the same time preventing thefts and dacoities.

Suggested Governmental Measures

1. The authorities should see that parimeter fencing with thorny branches is secure.

2. If portends appear signalling an epidemic, or if there is reason to believe that the epidemic occurring at a nearby locality is likely to spread to one's own locality, the village gates should be put under constant watch and ward.

3. A sundown before dark sets in, all village gates should be closed. Behind each gate bonfires should lit and two or three armed men should stand sentry throughout the nights.
(In this way demonslurking outside get no chance to get in.)

4. The demons that have already got inside should be frightened away with prolonged gunfire which may amount to three to five hundreds rounds, at the same time raising a huge din of noise by percussion.
(This frightening process should be carried out insiide the village fencing by night, and outside by day. Three nights and three days should be sufficient to drive them out and send them away.)

5. Firing and missils-throwing should be directed at those suspiscious nooks, corners, trees, both inside and outside the village, and at the graveyard, where demons are likely to be lurking.

The local official with administrative authority such as the District Commissioner or the Township Officer should go to those places suspected to be haunted by demons and read out the edict as follow:

"This town (or village) is under our administrative jurisdiction. You demons, ogres and evil spirits are destroyers of our place. So you must get out of this area at once. If you fail to go away or trifle with our order we will fire at you from the eight quarters simultaneously with nine hundred rounds falling onto you like heavy rains."

The above edict should be read thrice. A copy of it should also be posted at the suspected spot.

(Demons are fearful of such heavy fire that will descend on them. They will leave the place certainly. A better effect could be obtained by a similar edict issued under the authority of the central government.)

** Naññatra bojjha : See this stanza at p.57 below.

Another way is to order troops to march towards the infested locality with war gongs and shouts, and at the same time firing heavily towards the place, while the residents raise huge cries and make a great noise by percussion. Such action will have the effect of immediate flight of demons. On those occasions the sick patients must have their ears muffled with cotton wool (not to get started). In the commentaries powdered pea dust is suggested for the purpose.

In big cities like Rangoon and Mandalay there are too many nooks and corners where demons can lurk. Besides, there are too many foreigners, so that concerted action may not be practicable. Therefore, as the fir;st step, offering of food to the demons must be made including the kind of food they relish. A proclamation with a great gong must be made as follows :

"O demons who are staying in this town or ward: beginning from tomorrow; the townsfolk will give you a grand feast at such and such hour, for demons staying in such and such ward, and they are invited to come and partake of the offerings at such ;and such place."

The offerings should be repeated for three days. Then only should the demons be driven away.

(If the local government officials take strong measures against demons as they do with thieves and dacoits, the danger of demons will soon be wiped out from this country.)

Present public health measures such as environmental cleanliness and tidiness, crude-oil painting of houses, sprinkling of disinfectants, guarantene measures, innoculation etc., undertaken by the local administration, also helps a good deal.

There are three kinds of calamities in the world:

(1). Strife and bloodshed between men,
(2). famine due to draught,
(3). pestilence.

Of those three scourges the last one is the gravest; it can wipe out whole populations in the coountry. The popular belief that epidemics are caused by the devil should not be lost sight of, by the government who rules the country, and fitting measures ought to be explored to ward off the devil.

(That was the section dealing with governmental measures using governmental authority in quelling an epidemic.)

The Role of Doctors

The doctors also have a significant role to play in combating pestilence.

Demons and ogres are normally invisible to the human eye. Only when they wish themselves seen, and change their body into grosser material form, can they become visible. However, they are highly susceptible to certain medicines which can cause them grievous hurt or death. It is therefore regrettable that European doctors neglect this time of counter-offensive to demons. That is why they are still to unable to go to the root of such epidemics as plague and

** Naññatra bojjha : See this stanza at p.57 below.

cholera.

In Western records it has been mentioned thus:
"Plague was first observed in Rome and other European countries over two thousand years ago. So it has been in the world for quite a long time. No cure has been known against it; migration to other places when plague threatens a place, and disinfecting the homes, are the only measures resorted to."

In Buddhist and Hindu scriptures Devas are classified into good and bad ones. In ancient vedas and astronomical and medical literature going back to many millenia also, much mention is found about Devas and supernatural beings.

According to Buddhist literature there are twenty-six celestial abodes or worlds above the human woorld. The Sun, the Moon and all the stars are celestial dwellings. They belong to Catumahārāja deva realm. Above this celestial realm there are five other Deva realms. Mara who always opposed the Buddha belongs to the highest Deva realm. Above the Deva realms there are twenty Brahmā realms, out of which the three lowest ones known as the three first Jhāna Bhūmis, are ruled over by the Great Brahmā (Mahā Brahmā) who is worshipped by the Devas and humann beings as the Eternal God. This concept of the Mahā Brahmā as the Eternal God began siince the inception of the world. As regards the (seventeen) higher Brahma realms, only ascetics and recluses who have won the Jhāna and supernormal attainments can conceive them.

Evil spirits who pester the human world roamm about the universe booth on the earth and in space. The Burmese call kindly Devas Samma-Devas, while evil spirits are called Micchā-Devas. Evil spirits also are of various kinds such as Biloo, Thabet, Asein, Thaye, Ticchey, Myebok, Kyat.

In (Protestant) Christian, Roman Catholic and Islam Literature, the supernatural world is described as follows: The kindly celestial beings are called messengers of God or angels. God is their Lord and He lives in Heaven. In the bible there are accounts of Devils, the head of whom is Satan. Devils wrought all sorts of evil to mankind such as pestilence, about which we can find instances mentioned booth in the Old Testament annd the New Testament. Christ's powers to instantly to drive away the devils and instantly cure the sicknesses caused by the devils are spectacular. If Christ were living to day he would certainly save humanity from the scourge of epidemics in the world.

As regards the doctors:

They ought to do research to probe the truth or otherwise of the existence of demons and the claim that epidemics are caused by demons or thhe devil. This is because plague as an epidemic is still an incurable disease since olden days. Epidemics are mostly due to the work of demons and very few other causes are assinable to them. We have heard of the Great Plague of London which reduced the city's population to a third of the original. In smaller towns and villages plague wiped off whole families so that there were no successors left, and that their

** Naññatra bojjha : See this stanza at p.57 below.

property devolved to the Church. Those are what we gathered from their records. Scourges of such dimensions are due to demons. There is also a likelihood of the epidemic spreading in dangerous proportions in the Indian Empire. However, modern-day doctors are more learned and experienced than those of olden days. They are also more energetic and resourceful. Yet epidemics are becoming more and more prevalent. That is why the European doctors in the East should give serious consideration to demons as the source of epidemics and to explore the ways and means of countering the demons along the lines described above. If only they come to realize this factor, there are great prospects for winning the war against demons. In any case, the role of doctors in subduing epidemics of plague and cholera is significant still.

(The above is the discussion about the role of doctors and their potential to control epidemics by being imaginative as to the cause.)

The Authority of Village Headmen and Ward Headmen

In cases of epidemic all local officials, i.e., village headman, ward headmen, councillors, honorary magistrates, ward representatives, leaders and elders of the village or ward, can also play a very significant role to combat the epidemic.

According to the Mahavamsa:

Clearing of overgrowth on ancient monuments and religious structures such as ruined pagodas , and dilapidated monasteries, and repairs and maintenance of rest-houses, bridges and public wells and reserviors are meritorious acts conducive to the longevity of the town or village, as of the residents therein.

In the Pali text there is the Buddha's word that regular maintenance of nat-shrines and sacrificial alters within and without the city or village, and annual sacrificial offerings to local deities, and sharing of merit with them, are deeds that ensure security and properity of the town or the village. Sacrificial offerings to deities may not be such ;an important matter if one"s ancestors had not that tradition; but if one's ancestors had the tradition, lapses in the traditional annual show of respects to the deities can have dire consequences. If the tradition is respected the deities extend their protection to the dutiful. The manner of their protection may be varied. In some cases of impending danger such as a dacoity or an epidemic or fire, they may avert it by their power. In case they do not have the power to do so they will give you the warning in advance in a dream or in other modes. In certain cases they may take possession of a local resident and sound the warning clearly. And when the people pay heed to their message and make efforts to take counter-measures, they also lend a helping hand. However, they will not take the initiative in combating the intruders (either in case of dacoity or epidemic).

The Case of A Woman Who Received Supernatural Assistance

There was a case of a certain woman who got prior information by a demon about the coming of demons to their town, bringing plague. Whenever such an emergency threatens the

** Naññatra bojjha : See this stanza at p.57 below.

place she was possessed by the firendly demon who spelled out the approaching danger. "Your town is full of demons now. Plague is about to break out on account of their presence. Secure your compounds and gates and openings with thorny branches. Light fires around the houses by night. Keep lamps lighted in the houses." He would recite Mantras on a piece of the root of the drumstick tree (Moringa oleifera) saying, "Administer this in case of plague: if the case is not too late it will save the patient's life." He would also prepare magical water for administering to the sick. Then he said "I am one who has mastery over cholera and can cure it. I have control over may fellow-demons. I can guarantee against cholera. But plague is a different matter. It is the work of superior demons over which I have no control." After saying that he would release the woman. His advance warnings saved the place from epidemics. When the demon was about to diie he came and told the woman, "I am about to die. Look after yousalves". When people nearby heard it they murmured that they would now be helpless. Then the demon said, "Don't worry: I will put you to the care of another demon" and he released the woman. As promised by the demon, further advance warnings continued to be received by the woman -- supposedly by the next demon. The woman related this story to us. She would however remain anonymous lest she should be considered crazy. This is quite understandable because communication by supernatural beings by temporarily taking possession of humans is ridiculed these days as mere fantasy. This sceptism is to the advantage of the devil.

(This strange account related here as further evidence that propitiation of Devas is sound practice, considering the fact that even a friendly demon can be of help to human beings.)

Mass Action

There are various ways in which the local populace may take concerted action for protection. The important thing is to render the whole area resound with the uttering of the Dhamma. Elderly persons should orgenise recital groups or associations by wards and arrange for recitals of Parittas, and certain scriptural texts such as Paṭṭhāna Pāḷi, Satipaṭṭhāna Pāḷi, Dhammacakka Pāḷi, etc., so that the glory of the Buddha's Teaching (Sāsanā) must be re-established. The fact that such recitals have fallen silent, is an indication of the weak hold of the Teaching on the people. The elders of the locality are to blame for their lethargy. So also where scriptures are not recited at home, it indicates the lethargy of the head of the household; where they are not recited in the ward, it indicates the lethargy of ward-elders; and where they are not heard in a monastery, it indicates the lethargy of the abbot.

Two Types of Old Person:

An old person may be of two types namely, an elderly old person or an immature old creature. By elderly old person is meant one who can lead the community out of trouble by suitable means in tiime of crisis such as an epidemic. (In other words, he is not only advanced in years but in intelligence and knowledge about the ways of the world).

An immature old creature is one who has no ability or will to lead the community in similar circumstances. (in other words, he is merely advanced in years but not in intelligence or knowledge).

** Naññatra bojjha : See this stanza at p.57 below.

Two Types of Young Person:

On the other hand, a young person may be of two types, namely: a young mature person and a young immature person. The implications are quite abvious.

A place with elderly old persoons and young mature persons is like a forest of hard speices while one with immature old ones and young immature persons is like a forest of reeds, grass or bamboo. Where the Buddha's Teaching has waned at a certain place which and has consequently become susceptible to pestilence, the responsibility rests with the immature old ones.

Four Types of Bhikkhu:

Among the Bhikkhus also there are the same four types: elderly and mature Bhikkhus, elderly but immature Bhikkhus, young but mature Bhikkhus and young and immature Bhikkhus.

In case of the three scourges befalling a certain place or country where immature ones predominate, it will be as catastrkophic as a stretch of reeds catching fire. But where the mature four types of mature ones, i.e. laymen and Bhikkhus, predominate, it can withstand the three scourges like a forest of hard species catching fiire. Young men who acquire the necessary knowledge for livelihood as well as that of the Dhamma, are like teak saplings which will grow up into stout teak trees. Those who do not acquire knowledge in the ways of the world or in the Dhamma are like reed shoots that grow up into reed bushes. The same remarks apply too Bhikkhus too. (This is a brief explanation of what is meant by local leaders and elders).

The first point to be observed is that while an epidemic is raging in a locality the people there should abstain from meat and fish. They should come together and hold offerings to propitiate the local deities, and also give a sacrificial feast to the demons. There they should invoke the deities and the demons as follows:

" O great deities of the place! We residents of
this place respectfully offer you these foods and
drinks in an appropriate manner. We have also given
a feast to demons and spirits. We now pray you to
kindly use your authority and powers to expel from
This locality these demons and spirits who have
played havoc with us!"

(After propitiating the local deities in a fitting manner, the above invocation must be read out in a very loud voice three times.

Then the following order shall be read out in a very loud voice three times).

" O you demons, ogres and spirits! We have given
you a good feast. Now you get out of here at once!"

The propitiation of the local deities and the feasting of the devils must be carried out with great care. Then the following night the whole locality must raise a huge din of percussion sounds and other frightening noises to drive away the demons. These operations are to be carried

** Naññatra bojjha : See this stanza at p.57 below.

out inside the town by night and at suspected places outside the town by day. Three nights and three days of this frightening noises should clear the place from all devils.

In big cities like Rangoon and Mandalay where there are many foreigners it may be difficult to get voluntary and unanimous action. In those places governmental initiative is needed, to see to the measures we have discussed earlier on. For three nights in succession all males should remain awake from ten o'clock at night they should stand sentry holding all available weapons, keeping bonfires alight. Recital of Parittas should be performed in the Sri Lankan fashion or after the example of the venerable Ānanda (in Vesālī), to suit the circumstances of each case. Lay persons may form small groups of ten to fifteen and take upon themselves regular recital of specialised Parittas such as the Attributes of the Buddha, the Ratana Sutta, the Maṅgala Sutta, the Twenty-four Causal Relations, and other traditionally popular recitations such as the Sambuddhe Gāthā.

Arrangements for recital of Parittas at each ward should be made earlier in the day. At nightfall womens' paritta associations should perform the recitals in their own wards. Mens' paritta associations should roam about the streets joining the recitals. Each special group assigned to each paritta will recite only that particular sutta for the night; for example, the Maṅgala Sutta group reciting that sutta only. They will concentrate their efforts on all places suspected of being haunted, both inside and outside the town. All will have to abide by mutual aggreement not to go about at night, until the epidemic has subsided.

(Those are the traditional ways that have proved
successful in combating epidemics by mas action led
by local leaders and elders.)

Power of Youths

Power of energetic youths may be employed to fight the epidemic. Each ward should organize youth associations under the guidance and patronage of local elders. The public should equip every such group with the following paraphernalia:

1. One brass band
2. One big brass gong
3. Five beacons
4. Five fire rings
5. A multi-colour flag two and half cubits in length fixed onto a staff five cubits long
6. A bugle
7. About three hundred potash packages

Further, each youth should be equipped with the following:

1. One lantern
2. A thick stout truncheon about two cubits long with a loop of rope at the holding end
3. A wooden sword, i.e., a sham pointed sword

** Naññatra bojjha : See this stanza at p.57 below.

fashioned from wood
4. A bow catapult
5. About three hundred pellets.

Inscribe these charms on each of the bow catapult:

(a) Om vessavaṇṇa mahārāja padāvudhaŋ yakkha-yan suhan saya mhan lan saya lan.
(b) Om vāsudeva cakkāvudhaŋ yakkha-yan mhan saya mhan lan saya lan.

Repeat a considerable number of times those charms directed to the bow catapult and the pellets. See to it that no one steps over these weapons, i.e., the bow and pellets. They are to be used only for fighting the epidemic and for no other purpose.

In scribe on the brass band and the big brass gong the Suvaṇṇabhumi charm diagram, at the four cardinal points. These instruments must not be sounded on inauspicious occations (i.e., funerals).

Members who constitute the youth associations must refrain from hard drinks and eating beef and buffalo meat. They should also get themselves well protected by charms administered by competent masters. They should also repeat as of routine disicipline, the charms on the subjects of the Twenty-eight Buddhas, and the Powers of the Seven Buddhas, besides memorizing shorter stanzas from the scriptures such as the Parittas, the attributes sof the Buddha, the Dhamma and the Saŋgha, the Twenty-four Causal Relations, the Sambuddhe sambuddhā, the Nāññatrabojjhā, etc. Further they should be well versed in various charms, stanzas, medicines and magical diagrams that have the effect of warding off danger caused by demons. It is important that they are respectful of Devas and local deities. Having thus fortified themselves, they should administer to the sick struck down by plague or cholera. They should surround the patient, hold his hands, look straight into his face, and repeat the charms at their command in a very stern, authoritative and menacing tone, with their minds set on saving the patient at all costs, in a tenacious manner, not leaving him until he is well again. Necessary medicines should be prepared for ready use from the associations' funds. The elders who organize the youth associations should, in the meantime, enrich their store of knowledge concerning counter-measures against the influence of evil spirits.

The Burmese habit of looking for shelter only when danger knocks at the door must be abandoned. Discordant voices in the face of calamity is a very unbecoming mode of conduct. It betrays bankruptcy of intelligence. Slipshod action done half-heartedly is a mark of incompetency. A spirited band of sturdy and robust youths numbering about two hundred and fifty should be able to protect a community of a thousand households against an outbreak of epidemic. By sturdy is meant a person with a strong and straight forward character. Weak-kneed men with no civic sense should be considered as women-incarnates.

Of these youth guards, some should wear masks of demon, tiger, Nāga, Garuda, while others should wear red turbans, motley shirts and trousers and red waist-bands. Of those with red turbans, some of them should paint their faces white, some red and some black. Then demon-masked men, tiger-masked men, Nāga-masked men, Garuda-masked men, white-faced men, red-

** Naññatra bojjha : See this stanza at p.57 below.

faced men and black-faced men should march abreast in rows of each demomination. In case of an epidemic the elders should signal by the big gong to muster this motley force in the evening. As they march, the flag-bearers should take the lead, to be followed by the fire-rings, then by the great brass gong, then the demon rows, the 'Garuda rows, the Nāga-rows, the tiger-rows, the white faces, the red faces, the black faces; after them the brass-band, then the bugler, with the elders making the rear. All the actions of the force should be controlled by the bugle whether for onward marching, halting, playing the band, stopping the play, etc. The pace of the march should also be controlled likewise. A knowledgeable elder should act as the guide, giving instructions to the buglar and the band-man. The lantern-holders should march in single file at the flanks.

(This is only a very rough sketch of the scheme of of youth guards. Elders who are knowledgeable may improve on it, depending on the circumstances. The most suitable mode of operations should be put on record.)

The standard-bearer, the great-gong-carriers (two), the brass-band carriers (two), the buglar and the lantern-holders (six) should be armed with the truncheon strapped on their shoulder and hold the sham sword in one hand; the elderly people should also have the sham sword in hand. The masked men should carry the bow-catapult across the shoulder, holding the sword on one hand and the truncheon on the other. The fire-ring players will manage only the fire-ring. Potash packages (crackers) should be in the custody of the elders.

(This also is a rough scheme only. It is open to improvement according to the practical situation. The most satisfactory procedure should be written down.)

In an epidemic area, lights must be lits at sundown. The various gjroups set up in the aforesaid manner should plan to cover the area very thoroughly among themselves one after the oother (like a military operation). Residents of the immidiate neighbourhood should direct the patrolling groups to all nooks and corners and spots suspected to be haunted, such as out of the way places or less frequented places, old uninhabited houses, empty sheds, thickets, bamboo groves, etc. If the locality is small in area, all forces should combinedly encircle it and, sounding the brass band and the great going, raise ;a terrific noise, with hand-thrown crackers of potash packages adding to the din at times. Fierce shouts and cries should be raised such as "There they runs! Here they come!" "Catch them! Kill them!" "Cut them up to pieces!" "Cut off the head!" "There, we've got 'em!" "Strike, strike!" "Stab, stab!" It should be just like pursuing a band of robbers who had entered the place. No quarters must be given them. While the explosion of crackers are repeated every now and then, all places that can withstand strikings and beatings such as walls, posts, empty drums, etc., should be struck or beaten, with pellets, with sticks and sham wooden swords. Pellets should be shot from bow-catapults into the trees, bushes, palm trees etc. The fire-ring holders should play about with them at every nook and corner, to the accompaniment of the band and great gong. The elders should see to it that no property or human safety is put to risk in the operations. If any one of the volunteers misbehave and there is loss or

** Naññatra bojjha : See this stanza at p.57 below.

danage, the matter should be enquired into and if found to be a case of wilful negligence or malicious intent the person or persons responsible should be expelled from the association. This disciplinary rule, of course, must have been agreed upon beforehand by everyone. After the operation has exhausted every suspected spot the forces should line up in the manner of their original formations and march back to the rallying points befoore breaking off.

The same operations (without fire rings) should be made the following day a;t the cemetry and likely places for the devils' hideouts around the locality. If these operations are repeated for three nights and three days, no amount of devils, however great in numbers, can possibly stay at the locality. The pestilence will die down.

Annual scriptural recital tests should be held where the abovesaid associations are set up, and successful memmbers given due given; due recognitiion and honour with suitable prizes. Amenities for the members of the youth association and awards should be the responsibility of the local community. The syllabus should cover the Parittas, the Āṭanāṭiya sutta, the Mahāsamaya sutta, the Upāta-santi-gāthā, Paṭṭhāna-paccaya-niddesa, Paṭṭhānapañhāvāra, the Dhāraṇa-paritta, the Cakka-paritta, etc. The longer suttas such as the Āṭānāṭiya (and the Mahāsamaya) may be suitably apportioned between groups of four or five members for memorizing.

(These are the details of operations by youth asso-
ciation after Tibetan tradition.)

The Power of the Bhikkhuhood

An epidemic may also be checked by the powers of the local Bhikkhuhood.

In days of yore:

Bhikkhus were mostly forest-dwellers or cave dwellers or they dwelt in monasteries a fair distance away from villages and towns. Their minimum objective was to be free from the bad destination of the four miserable realms of Apāya at death. Accordingly, they lived the asectic way of life. They did not acquire property. They did not mix with the lay supporters. So they had little concern about or obligations to them.

However, in our days:

Most Bhikkhus are residents of towns and villages depending on the local community for food as well as for shelter and other amenities. They come to possess material things donated by the people. Hence they have a moral responsibility to act as spiritual guides as well as mentors in the affairs of the public. They become obliged to be teachers responsible for the present welfare and the future welfare (i.e., in the future existences) of their supports. This obligation is as binding on them as an unwritten contract as between Bhikkhu and lay supporter.

Health and Longevity of the People are the Boons for the Present and for the Future

** Naññatra bojjha : See this stanza at p.57 below.

That being so, if possible, Bhikkhus should take upon themselves, the task of warding off the dangers that threaten the population. The possibility or otherwise is a matter of caring. If they care for the welfare of their lay supporters they will take pains to be proficient in mundane subjects as well as in the ultra mundane Dhamma to help and guide them well. Those Bhikkhus who allow themselves to be lost in worldly fame and comfort will not bother themselves to render this kind of help and guidance. In time of crisis such Bhikkhus, being far from a help to their lay supporters will themselves be at sea, and put the blame on fate. Instead of putting up a bold front, as would naturally be expected of them, they are likely to leave the people in the lurch and sneak away to safer places. From their selfish motives revealed in an emergency, their worth as spiritual guides for showing the way to Nibbāna may very well be gauged.

When an epidemic breaks out in a locality the Bhikkhus of the locality should play the initial role to arrest its growth. They should confer among the Saŋgha as to which monastery will look after which ward. Then the Bhikkhus in charge of each ward should summon the elders and headmen of the ward and exort them to see to the cleanliness and tidiness of the wards under their care. Then they should ask them to put up pandals for recital of parittas and other protective charms, and too have ready the necessary materials to be sanctified; i.e. thread, water, flowers, and sand. They should direct the people to propitiate local deities in appropriate ways and also make offerings to demons, ogres, and other evil spirits, and remind them to show respects too the respective traditional spirits among the many ways of which include sharing merit for all deeds of merit performed by the families. They should exhort the laity to observe the five moral precepts, and to abstain from meat and fish during the time of an epidemic. It is advisable that the people go vegetarian as far as possible during times of danger by pestilence. The Saŋgha should exhort the laity to remember the attributes of the Buddha and to diffuse loving-kindness to every sentient being.

The protective scriptures recommended for the purpose:-

1) The (eleven) Parittas,
2) The Mahāsamaya Sutta,
3) The Āṭānāṭiya Sutta,
4) The Buddhavaŋsa Pāḷi,
5) The Paṭṭhāna Pāḷi,
6) The Uppātasanti,
7) The Brahmajāla Sutta
8) The sixty-two Heretical Views,
9) Mahāpadāna Sutta, Mahāvagga, Dīgha Nikāya.

These texts are of great efficacy against danger.

(In reciting them read aloud from the book as in reciting the Kammavāca. One of the Bhikkhus should lead the recital which is to be repeated by all Bhikkhus, lay persons should join in the recitals.)

** Naññatra bojjha : See this stanza at p.57 below.

Mass Participation

In following the venerable Ānanda's procedure for recitals in Vesāli surrounded byy ;an army of spirited youths in the streets by night the towns folks should provide all the amenities and facilities. All the streets shall be lighted. Water-pots, plain tea and soft drinks, together with betel-packets and cigars should be laid along the route. The Bhikkhu leadi;g the recitals should be borne on a palanquin. The recitals must be carried out flawlessly; for that purpose the scriptures must have been thoroughly memorized beforehand. Three nights and three days of this mass recitals along the streets should wipe off the enemy; if not, repeat it for as long as the pestilence prevails. The recitals should conclude with the great Āṭenāṭiya sutta. The people should sprinkle the consecrated water and sand around their compounds and put the consecrated flowers at the gates, doors and at various places on the walls of the house, and surround the whole house with consecrated thread. Women folks may wear the consecrated flowers in their hair. Consecrated thread should be worn around childrens' necks and wrists. Rice and pop corn should also be consecrated by the Parittas (to be used like consecrated sand). If a body of the Saŋgha do the do the recital of the Parittas, the flower and water-pots for consecration should be placed in the centre around which they recite. Before the recitals, invite by a formal written invitation the local deities every day. Never trifle with local deities.

(This is the role of the Saŋgha in averting danger)

Now we have seen that epidemics can be overcome by action of the various sectors, namely: the government, thhe doctors, the local leaders, the youthh associations and the local Saŋgha. Of those five sectors, the governmental sector is the most convenient to bring into action. They possess both the authority and the facilities. The other four need special organization. And of them, the last mentioned three sectors need yet greater organization and resources. That is why the government should take all the initiative and play the principal role while the rest joint forces with it. In fact, the power and will of the governmental authorities should be sufficient. We would like to see that that is so.

Obviating the Danger Portended by Bad Omens

(These have reference to the bad omens we described
at the beginning of this book).

Extraordinarily turbulent occurence of dogs howling:

This is a sign of demons invading the locality. The people should not ignore them but must fight them with all sorts of missiles stones, brickbats, pellets, etc., swords, staves, bow catapults should be kept as regular items of civic deflence. The Burmese are a carefree people. They never

** Naññatra bojjha : See this stanza at p.57 below.

bother to think of self-defense. In time of an epidemic the invading demons should be frightened away with concerted attacks, to be organized with local youths as well as youths of the neighbouring localities. These attacks should be made by night in the perimeter fencing and by day at the outside for three nights and three days. For so long as the howlings of dogs persist, all men in the locality should keep watch and ward within their own compounds for whole nights till dawn.

In the case of a fire breaking out in a locality, each household could not afford to stand by with its own pots of water to fight the fire if and when it apreads to one's household, for then it will become too big to fight; so also if concerted action is not made by the whole locality, an infested house that remains uncleared of demons will threaten the whole locality. If the demons are not driven out at once, after three or four days they will have learnt all the places to lurk and make themselves well-entrenched in town. They may not go away but eat up all the local inhabitants, and finally turn the whole place into their own settlement.

Startled Crow

If many crows get startled together in the daytime it is a sign of devils lurking in town. The devils hide in trees by day and descend from them when the people have gone to bed at night. When they ascend and descend the trees, crows get startled. The people must give due heed and throw missiles from all sides where the crows are seen to get agitated. All sort of loud noises should also accompany the missiles to frighten the devils away. When many crows get startled together at night it means that demons have gone into hiding in the trees. The people must frighten them away in the same manner. Those trees where crows are seen to be agitated should be marked with charms all round the trunk. The charms may be either the Suvaṇṇabhūmi (Gāthā) or the Twenty-four Causal Relations of the Paṭṭhāna, i.e. Hetu Paccayo (etc.) When the epidemic has subsided those writings should be erased. Otherwise the guardian deity of the tree may find it impossible to dwell in that tree. Another measure to deter the lurking demons is to hang about thorny branches all around the tree trunk.

The Owls' cry

When the weird cry of the owl is heard at night it is an indication of demons lurking in town. The whole locality where the cry is heard should raise loud cries and noises and throw missiles at suspected urees or nooks and corners. This should be continued for three days (and three nights). The suspected tree or trees should also be marked with charms as stated above.

Drelams About Arrival of naval Units

Any one who dreams that naval units landed at their place should report the dream to village elders or ward elders, for such dreams forebode impending epidemic. Food offerings for the demons should be cooked (as described earlier), placed in plantain leaves and floated on a

** Naññatra bojjha : See this stanza at p.57 below.

raft of plantain trunks in the river. The floating should be accompanied by mass shoutings and loud noises. In this mode of driving the demons away, the people should direct their attention to the riverside. In the daytime consecrated sand should be scattered all about the river from boats. Men living at the foreshore should stand guard for whole nights. Entering into the water should be refrained from for three or four days.

(This forewarning in the form of derams is a common
experience these days in places along the rivers).

Dreams About Arrival of Land Forces

Dreams about land troops arriving at a place portend demons invading that place in big numbers. Public action should be directed towards the invaders as in the case of dreams of naval forces arriving at riverine places. In some cases not only dreams but actual visions of demons coming have been experienced. In all cases of hordes arriving either by land or by water, vast numbers are usually indicated and an epidemic of a large scale may be expected.

Dreams and Visions

When people dream of, or see black ogres, red ogres, white ogres or huge hogs or huge dogs, water demons or land demons, then the coming of demons is certainly to be assumed. The invaders would look for households that have oone asleep. People who dream such dreams should tell about it to village elders and ward elders. Those who have actually seen the demons should drive them out on the spot by throwing stones, brickbats and other missiles. Among those who see the demons, those that are not frightened are not exposed to danger but those who get frightened are liable to be seized by the demons. (If the frightened persons have a burning stick or a knife in their hand the demons cannot seize them, so also those who are armed with charms or magical diagrams or sacred wristlets and anklets made of sanctified thread are safe. The demons are particularly afraid of thorny branches so that they dare not approach one who is holding one. Saying the words of Refuge, "Buddhaŋ saraṇaŋ gacchāmi", also is a good protection. Demons also fight shy of fire, bonfires at the entrance to the compounds is therefore a protective measure.

Dreams About Entertainments And Other Omens

If people dream that entertainments are held at their town or village, the driving away of the demons should be organized at the particular spots where the shows are seen to take place. Entry into the village or town of wild animals such as tiger, deer, fowl, etc., should also be handled in the same way as in the case of dreams about arrival of troops.

If cattle in the cattle-pen get startled at night that indicates presence of demons in the pen who will cause an epidemic among the animals to feed on their blood and fat. Remove the cattle from the infested pen. Recite Parittas, Kammavācā, etc., and spray liquid camphor, asafoetida

** Naññatra bojjha : See this stanza at p.57 below.

(perula asafoetida) and antiseptic solutions in and around the pen before the cattle are put back again. In respect of donkeys, horses, sheep and goats too, similar measures should be taken.

If cattle or buffaloes get startled while approaching a thicket or a bush, move the herds to another grazing ground because the place is infested with demons. Keep the cattle and buffaloes away from the place for a week or more. On both the horns of the animals, write the following mantra, clock wise on one and anti-clockwise on the other:

"Oŋ buddhaŋ saraṇaŋ, hey Tāno yakkho, go away, leave me alone!"

Ashes of the Sarāṇaŋ (The Refuge, the Triple Gems) charm should be put in cattle drink. The pen should be protected by sanctified thread, sanctified water, sanctified flowers, sanctified sand etc., while every animal should have the sanctified thread worn around the neck.

(These are the various methods of countering the evil presaged by omens.)

Proven Methods

In the days of the Buddha pestilence broke out at the city of Vesāli. (Under the Buddha's instructions), the Venerable Ānanda recited the Ratana sutta paritta (on the Truple Gems) through the city streets for the entire three watches of the night and the danger died down. This incident is related in detail by the commentator in the introduction to the Ratana Sutta (Sutta Nipāta).

(The procedure foor the above method is given in another book by the same author on warding off danger by scjriptural means.)

The Case of Sri Lanka

The commentary to the mahāvaŋsa also tells us how ritual offering of food to demons brought down a plague caused by them in Sri Lanka during King Saŋghabodhi's reign.
(Some Local Instances):

The Case of Kyaiktho

Once when Kyaikhto came under the evil influence of demons and pestilence broke out, the townsfolk organized a ritual to invoke the local deities such as guardian deities of the town and others. There a certain person was possessed by a kindly deity who said, "These demons are powerful. We alone (as local deities) cannot deal with them. But you can join forces with us. We will point to you the infested places; you throw missiles in those directions and fight them off." So saying the person possessed by the deity proceeded to the outskirts of the town, directing to

** Naññatra bojjha : See this stanza at p.57 below.

the public rest-houses (zayats), (less frequented) approaches, i.e., covered walks, to pagodas, ruined monasteries, etc., in which direction the people threw stones, brickbats and pellets raising a fierce shout together. The possessed person then proceeded to the stream nearby where he directed to bushes and thickets on either side of it, and where the people carried their battle. The plague subsided in a day or two. There are still people who had participated in that battle against demons. Again, quite recently, during Wazo (July) of 1270 B.E., another plague broke out in Kyaikhto when the townsfolk offered food in ritual to the demons with beneficial results.

** Naññatra bojjha : See this stanza at p.57 below.

The Case of Toungoo

Once the city of Toungoo was smitten by an epidemic. Then a certain woman of the city was possessed by Mingale*
and said to a local physician, "Your city is infested with vermin, yet you are not doing anything about it. Why?" "What should be done?" the physician asked. Thereupon the possessed woman told him, "Give a ritual offering to those responsible for the pestilence. Put uncooked rice, raw meat and fish before them at the cemetry after saying, "We shall provide you with food. Please get out of our place." In sending those provisions to them let the music (usually played at a funeral) accompany the purveyors. herein, raw meat and fish must not be obtained by fresh killing. They should be what is available at the local bazaar.

At a later date too, on another occurrence of plauge in Toungoo, the people offered cooked rice and meat by placing on plantain leaves and floating the food on a raft of plantain trunks down the (Khabaung) river and thereby quelled the epedemic. There are still some persons surviving who had taken part in that ritual. It must be noted that all such rituals, whether in invoking the local deities or in giving food offerings to demons, thhe procedure should be observed correctly and the whole business done reverentially. If done in a slipshod fashion or with disrespect or disdain, the demons may take offence with dire consequences to the people.

The Case of Meiktila

In Olden days Meiktila was struck by pestilence. Then the Lord of Meiktila town (the Myowun) mustered his meu, attacked the demons with missiles accompanied by loud noises, and read out his edict to this effect. "This town of (Meiktila) is under my jurisdiction. I do not want any of you demons and evil spirits within my province. You get out of here at once!" And the action had the desired effect. There are still people who witnessed the event.

The Case of Katha

In 1264 B.E. Katha, a town in the upper reaches of the Irrawaddy, was inflicted by plague. Then the famous Manlai Sayadaw wrote an invocation to the local deities and caused it to be read before a shrine which had the effect of putting out the pestilence in no time. The same was also read in a commanding tone near the head of a sick person down with plague, and the patient recovered, as told to us by the man himself who read it. The invocation we have written for similar purpose, read under our guidance, also has proved efficacious throughout the country. The same was repeatedly read beside the patient by which the patient recovered. The custom of frightening away the devil for three nights and three days is a proven method in our country. We have witnessed its powerful effect against plague in many places, and also have heard many more accounts telling the same.

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

There are certain Suttas which have the specific effect of warding off evil, for instance the Āṭānāṭiya Sutta in the Dīga Nikāya, the Mahāsamaya Sutta, and also an other wellknown composition Upātasanti Gatha by an Arahat. Since recital from memory was the Burmese tradition and modern lay persons are finding it difficult to commit these rather long scriptures to memory the powerful texts have gone into disuse.

(That is why ;we have recommended to hold scriptual examinations for lay persons which would bring into vogue again those time-honoured scriptures.)

Reading out from the book is better (for the purpose) than reciting from memory. In this way the whole congregation can take part. The whole of the Tipiṭaka may be recited from books. It also makes for slow, distinct enunciation. It is advised that the books under reference such as the Mahāsamaya Sutta the Upātasanti, etc., should be kept at each home ready for use. The recitals should be done conjointly by household members as well as by the members of the Saŋgha invited to perform the protective measures. All should read from books kept at the house. The reading should be smooth, well-enunciated and of natural flow. In time of danger it is suggested that the reading aloud of these scriptures from the upper storey of the houses starting from sundown till dawn should be carried out. Also of equal importance for such purpose are the Brahamajāla Sutta and the paṭṭhāna text. For these readings the members of the Saŋgha may be invited. There are some who consider that reading aloud the Āṭānāṭiya-Sutta incurs the displeasure of demons and other evil spirits because it contains the great Deva Kings who rule over the world of demons and other spirits, as well as phrases that threaten the demons.

The whole of Paritta book (usually containing eleven Suttas) was intended too ward off evil. Other traditional charms such as the Dhāraṇa-Paritta, the Chadisapāla-Sutta, the Ratanā-shwe-gyaing, or the Golden Protective Cage of the Triple Gems, the Eight Internal Victories of the Buddha, the Eight External Victories of the Buddha, etc., also are of great value in time of emergency. We have known an instance of a plague victim recovering due to the forceful and repeated recital near his head of the Thirteen Powerful Forces of the universe (Set-kyess).

A plague patient should be surrounded by men with swords in hand while a group of reciters including Saŋgha and laity read aloud the abovementioned Suttas, Parittas and Charms. The reciters should concentrate all their mental energies on the patient, their minds intent on bringing the utmost good to the patient, thinking, "Let all the words I am uttering enter into the patient's body." The Nine Invocations or the Oung-koe-tan Gāthā and the Uṇṇaloma Gāthā are traditionally known to be powerful against danger. We have known an instance of a plague patient being saved by emphatic and spirited recitala of the Āṭānāṭiya-Sutta at his head. The efficacy of these scrjiptural modes of assistance is very eviden;t with those who have a natural confidence in the Triple Gems. However, those taking recourse to them as an expediency may also do definite good if they carry out the recitals with a strong will, saying to themselves, "I will not stop reciting until this patient recovers," It may be useful to remember that the demons, on being thus cornered, will try to shake the will of the reciters by making the patient assume

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

various stances. It is a battle of wits then. The recitors must prove themselves stronger than the devil.

Charms, Magical Diagrams and Medicines

(Powerful charms that can prevent all evils:)

1. Sabbe buddhā balapattā paceekānañca yaŋ balaŋ
   arahantānañca tejena rakkhaŋ bandhāmi sabbaso.
2. Nāññatra bojjhātapasā nāññatrindriyasaŋvarā
   Nāññatra sabbanissaggā sotthiŋ passāmi pāṇinaŋ.

(Recite the above stanzas directed to the sight directions of the compass to cover three times at each direction. Inscribe them on a piece of palm-leaf and hang it at the four corners of the house, and above the front door.)

The Twenty-eight Buddhes' Charm

Taṇhankaro Medhankaro Saraṇaṅkaro Dīpaṅkaro
Koṇḍaññho Maṅgalo sumano Revato Sobhīto Anomadassī (10)

Padumo Nārado Padumuttaro Sumedho Sujāto
Pīyadassī Atthadassī Dhammadassī Siddattha Tisso (20)

Phusso Vipassī Sikhī Vessabhū Kakusandho
Koṇāgamano Kassapo amhakaŋ Bhagavā - (28)

Ime svāhaŋbhivandāmi niccaŋ tiṭṭhantu me sīse.
Aṭṭhavīsati sambuddhā iddhimanto jutiṅdharā
Iddhiyā jutiyā tesaŋ antarāyā samentu me.

* Sabbe dūre palayantu pisācā yakkharakkasā.

* (This last line is to be ignored by womenfolk.)

Taṇhankara Buddha, Medhankara Buddha, Saranankara Buddha, Dīpaṅkara Buddha, Koṇḍaññha Buddha Maṅgala Buddho, Sumana Buddha, Revata Buddha, Sobhita Buddha, Anoma Dossī Buddha (10); Paduma Buddha, Nārada Buddha, Padumuttara Buddha, Sumedha Buddha, Sujāta Buddha, Piyadassī Buddha Atthadassī Buddha, Dhamunadassi Buddha, Siddhattha Buddha, Tissa Buddha (20); Phussa Buddha Vipassī Buddha Sikhī Buddha, Vessabhū Buddha, Koṇāgamana Buddha, Kassapa Buddha, (and) Gotama Buddha (28) -

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

To those twenty-eight Buddhas, I pay homage respectfully. May those Buddhas remain constantly on my head!

The twenty-eight Buddhas are endowed with psychic powers that can cause the universes to tremble and they hold sway over the universes with their resplendent powers. By the super-natural powers and by the resplendent powers of those Buddhas, may all forms of danger that might befall me be completely extinguished.

May all subterranean goblins (Pisāca), all demons (Yakkha) that roam on land or lurk in caves and ruins, all demons and ogres that inhabit the seas and rivers (Rakkhasa) run away to distant places far, far away from our place.

note: (For women, omit the last paragraph above and recite the rest daily at the time of saying prayers.)

1. In iime of an epidemic recite the above charm standing, facing East at a place visible from outside, starting from the East: begin by saying, "To our east, Taṇhaṅkara Buddha, etc., etc."
2. Then, facing South-East, recite it saying, "To our south-east Taṇhaṅkara Buddha, etc., etc."
3. Then, facing south, recite it, saying, "To our south, Taṇhaṅkara Buddha, etc., etc."

Go on in this wkay, clockwise, to the eight points of the compass, ending with the north-east. Repeat three rounds, which has the effect of placing three concentric walls of protection. Recite it emphatically, purposefully and vigourously.

Invocation of the Powers of the Seven Buddhas

1. Vipassī Bhagavā arahaŋ sammāsambuddho anantapuñño anantañāṇo anantaguṇo anantatejo anantaiddhi anantajuti.
2. Sikhi Bhagavā arahaŋ ... ... anantajuti.
3. Vessabhū Bhagavā arahaŋ ... ... anantajuti.
4. Kakusandho Bhagavā arahaŋ ... ... anantajuti.
5. Kaṇāgamono Bhagavā arahaŋ ... ... anantajuti.
6. Kassapo Bhagavā arahaŋ ... ... anantajuti.
7. Amhākam Bhagavā arahaŋ ... ... anantajuti.

Satti me buddhā bhagavantā arahantā sammāsambuddhā anantapuññā anatañāṇā anantaguṇā anantatejā anant iddhimantā anantajutimantā. Mayhaŋdipā mayhaŋnāthā mayhaŋpattiṭṭhā mayhamitāṇā mayhaŋleṇā mayhampaṭisaraṇā.

1. Ananta puññā buddhā bhagavanto arahanto sammāsambuddhā anantehi puññacakkehi maŋ vakkhantu.
2. Anantañāṇā buddhā bhagavanto arahanto sammāsambuddhā ansutehi guṇacakkchi meŋ rakkhantu.
3. Anantaguṇā buddhā bhagavanto arahanto sammasāmbuddhā anautehi guṇacakkchi maŋ rakkhantu.
4. Anantatejā buddhā bhagavanto arahanto sammasāmbuddhā anautehi tejacakkchi maŋ rakkhantu.

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

5. Ananta-iddhimantā buddhā bhagavanto arahanto sammā-
slambuddhā anautehi tejacakkhehi maŋ rakkhantu.
6. Ananta-jutimantā buddhā bhagavanto arahanto sammā-
sambuddhā anautehi juticakkhehi maŋ rakkhantu.

Katame vakkhā kataŋ me parittaŋ patikkamantu bhūtaŋ so haŋ namo bhagavato namo sattannaŋ sammāsambuddhanaŋ.

1. Vipassī Buddha, the Exalted One, the Homage Worthy, the Perfectly Self Enlightened, endowed with infinite merit, endowed with infinite knowledge, endowed with infinite good qualities, endowed with infinite glory, endowed with infinite majesty, endowed with infinite splendour;
2. Sikhī Buddha, the Exalted One...endowed with infinite splendour;
3. Vassabhū Buddha, ...do.....
4. Kakusandha Buddha, ...do.....
5. Koṇāgamana Buddha, ...do.....
6. Kassapa Buddha, ...do.....
7. Our (Gotama) Buddha, ...do.....

These seven Buddhas are Exalted, Homage-Worthy, Perfectly Self-Enlightened, endowed with infinite merit, endowed with infinite Knowledge, endowed with infinite good qualities, endowed with infinite glory, endowed with infinite majesty, endowed with infinite splendour; they are my shelter, my protectors, my resting place, my defence, my retreat, my refuge.

1. May those Buddhas, possessed of infinite merit, the Enlightened Ones, the Exelted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by their infinite power of infinite merit, give me their protection.
2. May those Buddhas, endowed with infinite knowledge, the Enlightened Ones, the Exalted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by the power of infinite knowledge, giive me their protection.
3. Mayy those Buddhas, endowed with infinite good qualities, the Enlightened Ones, the Exalted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by the power of infinite good qualities, give me their protection.
4. May those Buddhas, endowed with infinite glory, the Enlightened Ones, the Exalted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by the power od in finite glory, give me their protection.
5. May those Buddhas, endowed with infinite majesty, the Enlightened Ones, the Exalted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by their power of infinite majesty, give me their protection.
6. May those Buddhas, endowed with infinite splendour, the Enlightened Ones, the Exalted Ones, the Homage-Worthy, the Perfectly Self-Enlightened Ones, by their power of infinite splendour, iive me their protection.

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

I have made my shelter, my protection. Let all evil spirits turn away. Veneration to the Exalted Ones, the Seven Perfectly-Self-Enlightened Buddhas!

* (NB - The above charm is not translated into Burmese in the original.)

Paṭiccasamuppāda Text in the Order of Cessation

Avijjāya tveva asesavirāganirodha saṅkhāranirodho
saṅkhāranirodhā viññāṇanirodho
viññāṇanirodhā nāmarāpanirodho
nāmarūpannirodhā saḷāyatananirodho
saḷayatananirodhā phassanirodho
phassanirodhā vedanānirodho
vedanānirodhā taṇhānirodho
taṇahānirodhā upādānanirodho
upādānonirodhā bhavanirodho
bhavanirodhā jatinirodho
jātinirodhā jaramāraṇa soka parideva dukkha domanass-upāyāsa nirujjhanti
Evametassa kevalassa dukkhakkhandhassanirodho hoti.

(This above Pali is also a wellknown charm against demons evil spirits. Drinking-water should be consecrated by a great many repetitions of the above text.)

Translation of the Paṭiccasamuppāda Text in the order of Cessation (Reverse Order)

Only with the complete cessation of Ignorance through Arahatta Magga, Volitional activities cease; with the ceassation of Volitional activities, (birth linking) Consciousness ceases; wiith the cessation of Consciousness, mind-and-body ceases; with the cessation of mind-and-body, the six sense-bases cease;; with the cessation of the sense-bases, Contact ceases; with the cessation of Consciousness, Sensation ceases; with the cessation of Sensation, Craving ceases; with the sessation of Craving, Clinging ceases; with the cessation of Clinging, kammic actions (Bhava) ceases; with the cessation of kammic action, Rebirth ceases; with the cessation of Rebirth, ageing and ;death, sorrow, lamentation, bodily pain, grief, and agony cease. In this way the cessation of the whole mass of suffering (Dukkha) comes about.

NB (This passage is not translated into Burmese in the original).

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

Magical Diagram with the Triple Gem

SAṄ GOṄ SAṄ GOṄ

| BU | RA | CCHĀ | | DHA | RA | CCHĀ |

| GA | | DDHAṄ | | GA | | MMAṄ |

| SA | MI | ṆAṄ | | SA | MI | ṆAṄ |

PA MA PA MA

SAṄ GOṄ

| SAṄ | RA | CCHĀ |

| GA | | GHAṄ |

| SA | MI | ṆAṄ |

PA MA

(Let each diagram be surrounded at each corner with the words SAṄ, GOṄ, PA, MA.)

In writting the words in each diagram begin from the Sunday's House, i.e. top left corner, and proceed after the Myinnthwar method. In the center put the number indicative of your birthday. Write those words neatly on local bamboo-pulp paper. Burn them and take the ashes with water daily. After taking as many number of times as one's age, it gives protection against evil spirits. The more the number of times taken, the greater one will become.

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

In case of danger, prepare those diagrams (on a sheet of tin or brass), tie it with red thread consecrated with seven repetitions of the Twenty-eight Buddhas Charm and the invocation of the Powers of the Seven Buddhas and wear them with consecrated threads around children's neck and wrists. Gold or silver sheets may also be used.

The Bodhipakkhiya Magical Diagram

----------	Cattāro satipaṭṭhana
| 4 | 5 | 8 |	Cattāro sammappadhānā
----------	Cattāro iddhipādā
| 7 | 1 | 4 |	Pañcindriyāni pañcabalāni
----------	Sattabojjhaṅgāni aṭṭhamaggaṅgani
| 4 | 9 | 5 |	Navalokuttarā dhammā majjhe-eko
----------	Sammāsambuddho.

Write the figures in the diagram while reciting the above Pāḷi. Begin from the Sunday's House, i.e. top left corner. Use it after the method detailed above.

The Aṭṭhārasa Magical Diagram

| 7 | NGRA | 3 | / |	| ṬA | SA | ÑÑA | KA |
| 3 | 7 | 7 | NGRA |	| ÑÑA | KA | ṬA | SA |
| NGRA | / | / | 3 |	| SA | ṬA | KA | ÑÑA |
| / | 3 | NGRA | 7 |	| KA | ÑÑA | SA | ṬA |

"OṂ BHŪMMI NAY LA CAKKAṂ SVĀHA."

Consecrate thread by reciting this charm thirty seven times. Prepare the above two magical diagrams on a piece of lead or palm-leaf and tie it with the magical diagrams around the ankles.

Magical snuff called the aṭṭhārasa Snuff may be concocted, with reference to the figures in the top row, consisting of these ingredients:

Blue Vitriol
Cinnabar
Yellow Opriment
Sulphur

Grind the four items, in equal weights, and administer it as snuff to a plague patient in a tiny dose. Blow it straight into the nostril.

Another formula for snuff:

Blue Vitriol	0.7 tical weight
Cinnabar	0.6 tical weight

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

Yellow Opriment 0.3 tical weight
Grind them into powder and administer as above.

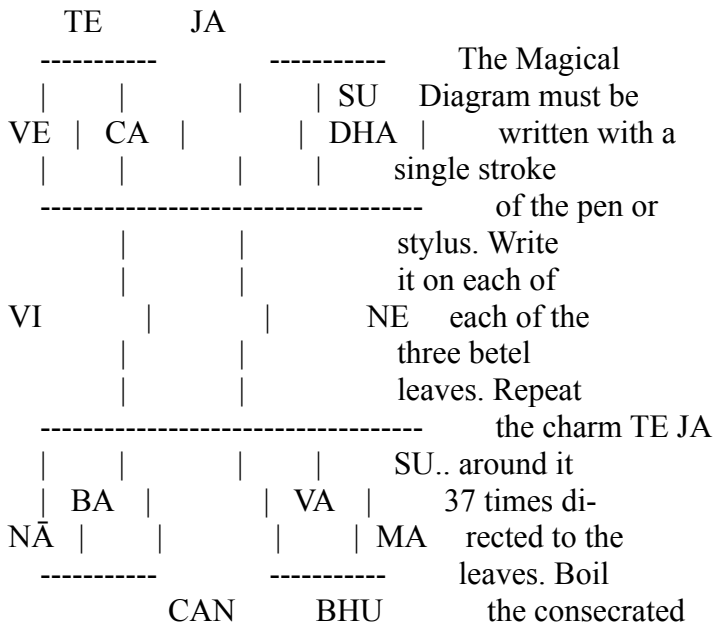
Formula for Eye Lotion

Arsenic > Grind these seven items in equal
Yellow Opriment > weights into very fine powder
Sulphur > and keep it in a bottle. Mix it
Ammonium Chloride > in the liquid of pulverised root
Blue Vitriol > of the Mallotua Helferi (Taung-
Cinnabar > longyaw) tree and use it as eye-
Borax > lotion. Drop the lotion every
now and then into the eyes of a
plague patient.

The above medicine should with benefit (in times of plague) be burnt as incense inside the house.

NB All the above mentioned medicines should be prepared beforehand for ready use.

The CA-DHA-BA-VA Magical Diagram



(NB The foregoing magical formula may also be used likewise.)

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

Medicine for high Fever:

Another Formule with none Ingredients

1. Elephant grass (the eleusine indica), 5 ticals
2. Thanatkha bark (the Murraya paniculata), 5 ticals
3. Betal leaf 5 ticals
4. Soot 1 tical
5. Salt (sodium chloride) 1 tical
6. Ginger 0.5 tical
7. Kunza-gamon (the Kaempferia galanga) 0.5 tical
8. Tumeric 0.5 tical
9. Clove 0.1 tical

Boil the above 9 items in 50 tical weight (i.e., half a viss) of water until half the quantity remains. Drink it hot like plain tea. Let the vapour strike the face while drinking it. Another proven formula.

Emergency Medicine for Rubbing Onto the Tongue

1. Birds-eye chilli # Grind into fine powder these three
2. Fresh tumeric # items in equal weights. Add some salt
3. Soot # and rub it on to the tongue near its
   # base in case of the plague-patient
   whose tongue is contracting due to
   high fever.

Reciting of the Twenty-eight Buddhas' Charm and the Invocation of the Powers of the Seven Buddhas with a stern precise and fully-accented delivery by one sitting at the head of the patient is of great efficacy. If the reciter has not learnt the charms by heart he can read it from notes. Repeated recitings should be made. If a number of reciters say them in unison there will be better results. The medicines described above - the Aṭṭharasa Medicine and the Seven item Eye Lotion should be kept ready at all times. They should be diluted with water and sprinkled about inside the houses.

N.B. The charms and formulas contained here are most simple and are convenient for even people of low intelligence, but they are proven formulas testified to by many.

There is a certain kind of plague which is not accompanied by fever; its symptoms are dizziness and lethargy. The patient dies in sleep. In such a case the patient must not be allowed to go to sleep. The above-mentioned medicines, snuff, eye lotion, rubbing the tongue and fever medicines, should be administered most promptly.

(Next, the method of combating the epidemic by offering feasts to demons will be

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

described. Pay great heed to that method.)

Epidemics are caused by demons and other kinds of bad spirits only. The demon who has taken possession of the patient must be driven out if the latter is to survive. Medicines alone will not do. Now there are various ways of expelling the demon, namely:

1. By feasting the demon,
2. By resorting to parittas, the attributes of the Buddha and various charms, magical diagrams, medicines,
3. By invoking the powerful devas.

Of those three ways, the first one is compulsory whether the two others are employed or not.

The reason is this: the later two methods may or may not be carried through to success since they require some expertise and tenacity. If they do not yield good result, it will be all the worse for the patient. The first method does not require expertise. If you have seen it done by somebody else, you can do it yourself. The intruding demons also are appeased by it. So it is important to note that as soon as plague or cholera is noticed in someone, a measure of rice should be offered to the spirits and the sam;e cooked into rice which should be offered to the demon. The utmost promptness is called for, because delay means danger - the patient may not recover, or even if he does, he will have to suffer badly before he gets well.

It is like in a case of snakebite where evil spirits are usually to be contended against. In the case of epidemics the demons are solely responsible. There are often a number of them ready to seize an unfortunate victim. Demons causing plague are more vicious and powerful than those that cause cholera. They do not easily respond to simple efforts at reciting charms and parittas and to administration of medicines. Guardian spirits of the house, the town or the village usually cannot deal with them effectively. At the most they may lend succour to human efforts. But they are prepared to come to the rescue only when they have been befriended beforehand by sacrificial offerings. And even friendly spirits may not be of much help if they are invoked belatedly. It is therefore a wise thing for housewives in epidemic prone places to offer regular sacrifices to the local 'nats' every fasting (uposatha) day. Specially reserved food, fruits or flowers, betel-packets, cigars, pickled-tea, etc., should be offered to the guardian 'nats' of the town or village, and of the compound, the house and trees in (and around), the compounds. Righteous offerings to 'nats' do not go against the Three Refuges (i.e., the Buddha, the Dhamma, the Saŋgha). The Buddha praised such actions. Do not be misled by certain sceptics who hold divergent views on this subject because they are not conversant with the Buddhist scriptures. For it is a serious matter involving life and death.

To perform the offering of food to the devil in time of epidemic, the necessary materials such as rice, pieces of leather, and rice flour should be kept ready so as to take the promptest action at any odd hour when the demand arises. The way to perform the offering should be lelarnt from knowledgeable persons. In this way householders will be safeguarding the longevity of their children. Pay great attention to this custom.

The Method of Offering

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

Cook two measures of rice by condensed milk tin. Paste up the thick dough over the whole body of the patient and after taking it off, the body, fashion it into the shape of a man. Smear the sculpted dough with a mixture of lime (CaO) and tumeric. Put the cooked rice in a vessel made of green leaves (usually plantain leaves). Place over the rice some raw meat and fish, about half a viss or so, and the scupted figure together with a roasted piece of leather and the hair and nails of the patient. Place the vessel in front of the patient.

Then invoke the demons as follows:
"O great demons! We respectfully offer you this food
on behalf of this patient. Please partake of it to the
full and having partaken of it, please go away-
far, far away!"

The invocation must be repeated three times. The offering should then be laid outside the compound.

Offering to the Earth-spirits

Boil rice together with meat and fish and put it in a vessel fashioned from green leaves. Add the sculpted figure of a man as instructed above, and a roasted piece of leather. Place the vessel near the foot of the patient and say the invocation to the demons as stated above. The patient's feet will be seen moving then. Dig the earth just outside the compound for a foot or so deep. Mark the top layers of the dug-up soil apart from the lower layers. Put the meal vessel into the hole. Refil the hole with the top layer of the dug-up soil first; then with the lower layer of the soil. The men performming this ritual should be armed with swords in hand.

While this sacrificial rite is being performed, protect the patient well with charmed necklace, wristlets and anklets made of consecrated threads. The consecration should be made by the men who happen to be around, by reciting the Three Refuges, the attributes of the Buddha, the parittas, Pāḷi texts and verses at their command. The men who recite them should concentrate their attention to the threads and water with a strong will that the efficacy of what they are reciting may descend onto the objects to be consecrated. Their utterances should be clear and forceful. All night the patient must be surrounded by armed men who should mount guard over him as sentries mount guard over the treasury. If the patient cries out pointing to a certain direction, whatever he claims he sees, the guards should attack in that direction using the weapons in hand and branches of thorn, and wave about pieces of burning firewood. Consecrated water should also be sprinkled there. Administration of charms and medicines should be more frequently done at night. If the demon has already entered a victim, administering of charms and medicines become like fighting a losing bettle. If the administration has been done before the demon can enter, the chances are that he will not be able to seize his intended victim. That is why the first step is to expel the devil by offering him sacrificial food.

(In cases of snekebite, plague and cholera, the ex-

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

pelling of demons must invariably be performed in
the manner just stated.)

It is due to neglect of this ritual of compelling the demons by food-offerings that deaths on massive scale are taking place these days. The same can be said of the pestilence that breaks out among cattle and horses. These rituals may appear ridiculous to those ignorant about such matters, i.e., the rites that are due by man to the devil. If the persons affected by demons are shamed by the ridicule of the ignorant, they themselves will have to suffer the consequences, being undischarged from their obligation. Epidemics caused by demons can be averted at a small price of a fraction of a Kyat if one knows the technique. If not performed well, they can wipe out whole familes. Where there is no concrete proof to disbelieve a thing, scepticism is dangerous. Negligence to do the needful can bring grief to the whole family whereas prompt action can save them from disaster. Even if it later turns out to be not a case of demon-infiltration, the cost of feeding them is negligible. Ponder well. After reading this book, let the general public equip themselves with the necessary medicines and charms. More ways to combat demons and the epidemics caused by them will be shown in out next volume which will cover the annual scripture costs for the purpose of building up a Pestilence Fighting Corps.

The Three Scourges

The Buddha's teaching concerning the three scourges as recorded in Aṅguttara Nikāya:

Once a fabulously rich brahman asked the Buddha: 'Venerable Sir, in days of yore this Southern Island Continent (Jambūdipa) is said to be thickly populated so that human settlements were spread out each fringing the other. The royal cities, towns and villages also are said to be studded together in thick clusters. That is according to what our teachers traditionally said. But nowadays there are too many deaths taking place and population has dwindled. Why are there so many deaths occurring these days?'

The Buddha gave three main causes for heavy occurrence of deaths, namely: (1) strife, (2) famine, and (3) pestilence. These three scourges visit the world often because manking these days are excessively prone to wrongful lust (Adhammarāga), inordinate greed (visamalobha) and evil conduct (Micchādhamma).

The scourge of strife means large scale conflicts among men. Famine is the result of draught when people starve to death. Pestilence is caused by the unrestrained activites and movements of demons inhabiting the water, the earth and wild stretches of lands. The three scourges have occurred often enough so that human population have been decimated and there are only sparse settlements left all over the world today. Many cities and towns have been totally obliterated by these scourges.

Herein, wrongful lust means as when men and women are not satisfied with their legal spouses and indulge in sexual affairs outside marriage.

Inordinate greed means acquisition of wealth through selfish gain without regard for others.

Evil conduct means total disregard for morality, with no qualms about killing or taking intoxicating drink, etc.

* Mingale or Mingalay : lit., 'the younger prince', one of the
thirty-seven nats.

(The above explanations contained in the Commentary are not quite clear yet at this point. However, since our subject is pestilence which is one of the three scourges mentioned by the Buddha, we shall discuss the Pāḷi text on pestilence only, which says:)

"Yakkhāvāḷe amanusse osajjante tena bahū manusā kālaŋkaroti."

On the term 'Yakkhā' above the Commentator explains that it refers to Yakkhādipatino: i.e., Yakkha should be understand to mean 'chiefs of demons.'

The Pāḷi text means: 'The chiefs of demons gave free rein to cruel demons who are voracious killers and eaters so that men died in great numbers."

In this world when human life span were five hundred years and above, those three wicked forms of conduct were unknown and the celestial beings, i.e., Brahmās, Sakka and devas looked after mankind as benevolent guardians in much the same manner as the modern state looks after its citizens. They saw to it that wicked demons did not infringe on human habitats. The result was that there were no epidemics in the human world then. But after the decline in general morality when human life-spans decreased to below five hundred years, the benign guardians in the celestial realms did not have any respect for mankind. They no longer looked after them. They gave free rein to the devil, the demons invaded human habitats causing deaths by disease; they began devouring human blood and fat. When they could not lay hold of human beings they seized cattle, horses and livestock and, causing pestilence among the animals, they feasted on their blood and fat. At each occurrence of epidemic, thousands of human lives or animal lives are lost. It is due to these mass destructions that the world has become so sparse in human population, and that ancient human habitats have turned into forests. That was how the Buddha replied to the query by the wealthy brahman.

(Since the times when human life-spans were five hundred years,various charms, medicines and rituals to avert epidemics have thrived in India.)

Any Buddhist who denies the existence of demons or denies demons as agents of epidemics is therefore one who disbelieves in the Buddhas' words quoted above.

Similarly, a Roman Catholic who disbelieves that epidemics are brought about by demons is one who rejects the Old Testament and the New Testament, as well as one who discredits the glory of Christ.

In the new Testament in St.Mathew, Chapter 8, paragraph 16, it is stated:

"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

healed all that were sick."

In St.Mark, Chapter 5, paragraphs 12 and 13 also there are further accounts of Jesus subduing "the unclean spirits."

There are stories of angles, the messengers of God, or the forces of heaven. God is called the Lord of heavenly forces. Angels are in the service of Jesus Christ. Those that did not have power over evil spirits like Jesus, desirous of invoking the evil spirits, offered them with blood sacrifices killing cattle and livestock.

In this world there are powerful evil spirits that are propitiated by blood sacrifies. In the Bible there is Beelzebub, the prince of devils. People who want to engage devils to their own ends offer blood sacrifice daily. They also offer the odours of animals that they roast before the sacrificial alter. However, when they fail to keep up the sacrifies the devils turn on them by causing pestilence.

According to Buddhist literature, blood sacrifices were popular in ancient times. They were performed by the King and men of great wealth by sacrificing animals when thousands of cattle, goats, sheep, etc. were slaughtered. Each powerful demon was served by thousands of various evil spirits. They tended to the wishes of those who performed blood sacrifies for them as far as they could. For instance, they would cause epidemics to the enemies of the sacrificial offerers, or effect instant cure to their friends who fall sick by the powers of other demons, or they would act as oracles, revealing past or future events. They performed miracles to display their supernatural powers.

Those who befriended the good-natured and powerful deities were better advantaged. They could read others' minds, act as oracle, or cure the sick by administering charmed water. Some of them even were reputed to bring life to the dead. Such powerful men have appeared in the world occasionally in various placels. They were possessors of oecult powers. Some even posed themselves as messengers of God by displaying miracles which belonged to the supernatural. People tended to regard such persons as the agent of God whom they professed as their Lords. Thus those powerful men with occult knowledge became as reverential as God. But they were clever imposters only.

In time when no blood sacrifices were forthcoming, the demons began to roam about the world and, seizing men and making them seriously ill, they live on human blood. When they would not lay hold of men they preyed upon animals and fish.

(That was the evidence to show that all faiths have
accepted demons as agents of epidemics).

There are people who feel sceptic about their own religion. The like to believe only what they can verify for themselves. They are ignorant about afterlife. They forget that many things in the world are not verifiable by man, i.e., by the average man. Religion is not something to be thrown overboard. The quest for true religion is the main concern for every one in life. This is because future wellbeing (i.e., in the here-after) outweighs present wellbring. Once you are misdirected now, thousands of future existences will be at stake. Beware!

In Sutta Nipātā the Buddha has said as follows:

Before the reign of King Okkāka people cherished cows as their own kith and kin. Then

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

celestial beings looked after mankind well. Demons and other evil spirits dared not harm human beings, so there was no pastilence in the world. During King Okkāka's reign brahmins gained the King's ear and they misled him by saying that according to ancient books animals were born to be eaten by human beings. There is no wrong-doing in killing them for human consumption. If cows are killed and served as food for brahmins the offerer of such food is destined to heaven. The so-called ancient books were merely the trickery of the brahmins. The king accepted what his counsellors said and followed their advice. Slaughter of cows to feed the brahmins and to be eaten by the people became the fashion. This sect of delivers in cow sacrifice are still extant in some parts of the world. When cow slaughter was practised by the people the celestial beings who had formerly protected human beings did not do so any longer. The demons were no more under restraint. Water demons that live in the ocean, or in small islands or peren-nial lakes, forest demons and mountain demons who set up their colonies in deserts, forests and small hills, frequent heavily populated human settlements where they seize human beings at unkempt and filthy places that are not properly enclosed. Local demons of all kinds the underground-dwellers, land-dwellers and water-dwellers also prey on the local populace under similar circumstances. It was from that time (of Okkāka's reign) that human diseases multiplied within the body while diseases from external sources, i.e., epidemics caused by demons and various evil spirits, became rampant. That was what the Buddha said.

* Mingale or Mingalay : lit., 'the younger prince', one of the thirty-seven nats.

(From the above story it can be said that all epidemics
have their moral source in the slaughter house.)

Note on King Okkāka

According to the Mahavaŋsa, there had gone by, beginning from the first ruler of the world called Mahāsammata, up to Gotama Buddha's time, three hundred, thirty-four thousand, five hundred and sixty-nine kings. After the first eighty-four-thousand odd kings from those numbers, and before the advent of the Sakans, there were three dynasties that bore the name Okkāka. In the Buddhas' discourse above it is not clear which of the three Okkāka dynasties is meant.

From the Buddha's words above, as recorded in the text, it should be noted that beef-eaters incur great displeasure of benign celestial beings or devas. Guardian deities of the house have great aversion for the family that eats beef, as do other local deities, such as guardians nats of the village, of the town, of the ward, of the district or of the country. Demons, evil spirits, ogres and their like have strong preference for beef as they have for human flesh and blood. Considering the fact that wholesale slaughter of cows for sacrifices was much favoured by evil spirits, it is obvious that those demons will have still greater preference for the flesh and blood of men who eat beef. That being so, anyone who wants to escape from spidemics is well advised to abstain from eating beef. If possible he should abstain from eating all meat (including fowl). It would appear that habitual beef-eaters at death generally are reborn as demons and other sorts of evil spirits. Wherever this book is read and its protective charms recited, demons will give a wide berth. For demons will know that their wicked deeds have been known to the people of such a place and that they are not going to find a free and easy time there. We only hope that this book reaches all the countries of the world, for then wise people may have the opportunity to judge for themselves from empirical knowledge the veracity of what we have said here.

[Here ends the discussion of the three Scourges.]

The Edict

The Venerable Ledi Sayadaw of Monywa hereby makes this proclamation:

O Buddhist residents of ..... (town),.....
(ward) and all guardian deities sof houses, compounds, trees, the earth and all other deities; O you good men and devas!

The Buddha, the Perfectly Self-Enlightened One, endowed with infinite glory, infinite merit, infinite knowledge, possessed of powers capable of rending the whole universe asunder Lord of Lords in all the three worlds of man Deva and Brahmā, King of King of devas, the Lordship of the Dhamma (Dhammissara), the fount of the Dhamma (Dhammasami), the Supreme of the Dhamma (Dhammādhipati), our Teacher, is the real refuge, the Father, the Grand-father, of this(.....) town.

And residents of this .....*

*Paragraphs 12-15 in the origional, being written during the British administration, have become irrelevant; the translator suggests that appropriate terms be substituted here.

town are the true children, grand children and great grandchildren of the Perfectly Self-Enlightened One Lord of the three world, the All-Knowing One.

Whereas these days in this ..... town, land dragons, water dragons, underground demons, water demons, forest demons, mountain demons, and ogres and all sorts of evil spirits, voracious meat-eaters, blood-suckers, living outside and inside this town, in total disregard of our Buddha and his attributes, have inflicted plague, cholera on the children of the Buddha and are feasting on the entrails and blood of the people, causing massive deaths;

Therefore you guardian deities are enjoined:

1. To forcibly expel to a good distance on the authority and by the powers of our Buddha, all demons and evil spirits living underground, in the water or on the land, either inside or outside this .....(town);
2. To forcibly expel to a good distance on the authority and by the power of the Dhamma, all demons and evil spirits from this .....(town);
3. To forcibly expel to a good distance, by the power of the parittas such as the Mańgala-sutta, the Ratana-sutta, the Metta-sutta, the Khandha-sutta, the Mora-sutta, the Vaṭṭa-sutta, the Dhajāgga-sutta, the Āḷānāṭiya-sutta, etc., all demons and evil spirits from this .....(town),
4. To frocibly expel to a good distance, on the authority and by the powers of the arahats such as the Venerable Mahā Moggallāna, Ānanda, Anuruddha, Mahā Kassapa, etc., all demons and evil spirits from this ..... town;
5. To forcibly expel to a good distance, on the authority and by the powers of the arahats, the venerable Soṇa and Uttara, the dread of water demons and savers of the city of Thaton from an epidemic, all demons and evil spirits from this ..... (town);
6. In Sri Lanka a plague epidemic raged the land due to demons. King Sańghabodhi then invoked his virtuous conduct and quelled the demons. Now, on the authority and by the powers of King Sańghabodhi, let the demons and evil spirits of this ..... town be expelled to a good distance;

(Further, you are enjoined:)

7. To forcibly expel to a good distance, on the authority and by the powers of the Great Brahmās, the powerful celestial beings high above, all demons and evil spirits from this ..... town;
8. To forcibly expel to a good distance, on the authority and by the powers of the rulers in the various deva

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realms, such as Deva King Vassavatī, Deva King Sunimmita, Deva King Santussita, Deva King Suyāma, all demons and evil spsirits from this ..... town;

9. To forcibly expel to a good distance, on the authority and by the powers of Sakka, King of devas, weilder of the Vajira, the rod of lightning, endowed with one thousand eyes, all demons and evil spirits from this .....town;
10. To forcibly expel to a good distance, on the authority and be the powers of the Four Great Kings of the Catumaharaja deva realm, namely, Dhataraṭṭha, Virūḷhaka Virūpakkha and Vessavaṇṇa, who have dominance over the dragons (Nāgas) gerulas, Kumbaṇṇas, Gandhabbas, land demons, water demons, forest demons, mountain demons, ogres, ghosts, underground evil spirits, blood-sucking ghosts and petas (hungry subhumans), all demons and evil spirits from this ..... town;
11. To forcibly expel to a good distance, on the authority and by the powers of all the guardian deities of this ..... township, namely, guardians of the monastreis, houses, the towns, the earth, the waters, trees, the underground, etc., all devils and evil spirits from this ..... town;
12.* To forcibly expel to a good distance, on the authority of the President of the Union Socialist Republic of Burma, all demons and evil spirits from this ..... town;
13. To forcibly expel to a good distance, on the authority of the President of the Township People's Council of ..... Township, all demons and evil spirits from this ..... town.

If in spite of the above orders based on the various authorities, the demons and evil spirits do not go away but still lurk in town or in the water or underground, and if their presence is still detected, then the deva-agents and deva-marshals of the Four Great Deva Kings, namely, Sātagiri, Hemavata, Alavaka, etc, should be invoked; besides, these demons and evil spirits might be driven out by means of charms, magical diagrams and medicine's which have destructive powers like the thunderbolt or hellesh fire.

(People of a place visited by pestilence must be united and energetic to ward off the danger. The people should organize paritta-chanting associations and other associations specializing in the chanting of otherefficacious passages from the Pāḷi text such as the attributes of the Buddhas, the Pāṭṭhāna, the Three Refuges, etc., and perform the chantings through the streets. At certain spots the above Edict should be read out with a clear enunciation and in an emphatic tone, by a

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competent reader. At the end of the reading there must be a terrific din of noises produced by all sorts of instrements capable of producing loud sounds.)

Conclusion

Disāsu parittāṇam karonti : "Protect the pupils in whichever direction they may happen to be."

So enjoined the Buddha. This is the fifth duty of a teacher towards his pupil, as taught in Sińgalovada sutta in Pāthikavagga, Dīgha Nikāya. Accordingly we teachers in the Dhamma have a bounden duty to protect the laity in time of pestilence. This book, explaining the cause and modes of cure for plague and cholera and other forms of pestilence which (frequently) befall the people as a scourge, was written anew during our stay for the rains retreat at the Aunglandaing Wazo Monastery donated by the people of Moulmein and built near the Aunglandaing Pagoda on the Kyaikthanlan Hill, Moulmein, and was completed on the first waning day of Tawthalin, 1270 BE

(Here ends the Rogantara Dīpanī)

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